

## THE OLD IRISH BRIGADE

## THE FLAG THAT WAS GIVEN AS A TOKEN OF HEROISM.

How the Gallant Sixty-Third Faced the Victorious Confederates at the Battle of Bull Run.

One of the most highly prized relics of the civil war is the battle flag of the Sixty-third New York state volunteers, that hangs in the large vest parlor at the university of Notre Dame. This regiment, commonly known as the Irish Brigade, and commanded by Brigadier General Thomas Francis Meagher, was composed almost entirely of Irish Catholics from New York City. In the early battles of the war in West Virginia and Maryland, particularly at the first battle of Bull Run, the regiment distinguished itself by such valorous deeds that the attention of the whole country was called to its brilliant work.

After the Union army was routed at the battle of Bull Run and the disorganized and panic-stricken men were pouring along the road leading to the great bridge that spans the Potomac at Washington, there were few regiments that retained sufficient organization to be of any service in preventing the massacre or capture of the entire Union army engaged. One of the regiments available for the purpose of covering the retreat was the Irish Brigade. The order was given to it to bring up the rear, and the men bravely prepared themselves for the most brilliant achievements of the war. Removing all superfluous clothing—in fact everything from the waist up—they bareheaded soldiers, the onslaught of the victorious Confederates, and when their ammunition was exhausted, grimly received the charges of the enemy on their bayonets.

## FLAG GIVEN IN TOKEN OF HEROISM.

For this heroic work the regiment was presented with a battle flag, which it afterward carried into action in every battle of importance fought by the Army of the Potomac during the civil war. The flag is five feet square of green silk, with a harp of gold in the upper left hand corner, and under the harp the words, "Irish Brigade."

In the lower left hand corner is the following:

"Presented by the citizens of New York to the Sixty-third New York Volunteers, Brigadier General Thomas Francis Meagher, commanding. In grateful appreciation of their gallant and brilliant conduct in the battlefields of Virginia and Maryland, during the war to maintain the national union and American honor, November, 1862."

Along the right hand margin of the flag, so numerous are the names of the following battles in which the flag was carried by the standard-bearer of the regiment:

Fredericksburg, Chancellorsville, Yorktown, Fair Oaks, Gaines' Mill, Allen's Farm, Savage Station, White Oak Bridge, Glendale, Malvern Hill, Antietam, Gettysburg, Bristoe's Station.

The flag is literally shot into ribbons; its edges are torn and serrated, and through the body of the flag are innumerable holes that show the passage of bullets. The trophy is enclosed in a beautiful oak frame with a glass front, and is an object of great interest to hundreds of people who visit Notre Dame with the primary object of seeing it.

In the battle of Fredericksburg the Irish Brigade lost more men killed and wounded, in proportion to the number of men engaged in battle, than any other brigade, not only in America, but in Europe.

In the last fight, one-third of the men who entered the battle were disabled or killed outright.

## ABSOLUTION TO A BRIGADE.

The state of New York put forth great efforts to obtain the flag from General James Brady, into whose custody it was given, but he refused, owing to his own inclination and the desires of the survivors of the regiment, to present the trophy to the very Rev. William Corby, chaplain of the brigade during the war. The devotion of the priest to his men and their "redemption" was the result of the sublime scenes during the great fight. At the battle of Gettysburg orders were given for the Irish Brigade to charge. Amidst the shot and shell of the enemy, standing on a large rock, a target for any stray bullet, Father Corby gave the entire brigade general absolution—absolution which had been given since the beginning of the battle.

The scene was more than impressive—it was awe-inspiring. Near by stood a brilliant throng of officers who had gathered to witness this unusual occurrence, and while there was profound silence in the ranks of the Second corps, yet over to the left, on the Peach Orchard and Little Round Top, where Weed and Vincent and Hazlett were dying, the roar of the battle rose and swelled and re-echoed through the wooded hillsides.

There was but a man in the brigade who did not offer up some kind of a prayer. For many it was the last; they knelt in their grave clothes. In less than half an hour many of them were numbered with the dead of July 3.

## G. A. R. POST IN A RELIGIOUS ORDER.

In 1865, after the close of the war, Father Corby was made vice-president of the University of Notre Dame, and in 1866 was made president of the university. Most of his efforts the G. A. R. Post at Notre Dame was organized. This post is unique among Grand Army posts, for all of its members are religious, belonging to the Order of the Holy Cross. Among these religious warriors are some who have attained great age. The first was Rev. William Corby, the first commander and died shortly after the post was organized.

General William A. Olmsted, the present Commander of Notre Dame Post, has a brilliant war record. He entered the service in April, 1861, as captain of Company E, Second Infantry, New York Volunteers. He was promoted to be lieutenant colonel of the Second New York Infantry on June 19, 1861, at Big Bethel, and afterward was commissioned as colonel of the Fifty-ninth New York Veterans, and assigned as brigadier general, by brevet, to the command of the First Brigade, Second Division, Second Army Corps. The Rev. P. P. Carrier received Archbishop Ireland before Vicksburg in 1863. The Rev. Thomas Kennedy was a member of the Twenty-first New York Infantry. The Rev. James Boyle was a member of the Forty-second Massachusetts Infantry. James McLain served in the Fifteenth Infantry, United States Regulars. Mark A. Willis (Brother John), Fifty-fourth Pennsylvania Infantry; Nicholas Bath (Brother Constantine), Third Maryland Infantry; James Mantel (Brother)

## Benedict, First Pennsylvania Artillery; James Malloy (Brother Raphael), One Hundred and Thirty-first Infantry; Ignace Meyer (Brother Ignace), One Hundred and Fifty-seventh Pennsylvania Infantry; John McGarry (Brother Eustachius), Eighty-third Ohio Infantry; Joseph Staley (Brother Asael), Eight Indiana Infantry.

The Rev. Paul Gillen, chaplain of the Corcoran Legion; the Rev. Joseph Le Verque, the Rev. James Dillon, Brother Sebastian, Brother Velarion, and a number of other true and brave men rest in their graves within the shadows of Notre Dame University.

## QUESTIONS AND ANSWERS

Butte, Mont., Oct. 23, 1899.  
Editor Intermountain Catholic:

I was asked the other day: "Who is it that forgives sins in Confession? Is it God or the priest?" Please answer this question in your query column, which is one of the most interesting departments of your splendid newspaper.

As a companion question, we ask: "Who pardons a criminal condemned to death, the governor or the people whose agent he is?" Is it not correct to say that the governor, using his own judgment as to propriety of it, pardons the criminal when he exercises a power which by the will of the people belongs to the office he holds? Is it not the act of the governor that saves the criminal from the execution? Is it not by his act that the will of those who empowered him becomes known and of force?

We say the governor pardons, and we mean precisely that, for the act is his act, not his personally, but his officially for before he held the office he could not pardon. Mr. Roosevelt, the private citizen, cannot pardon a criminal, but "Governor" Roosevelt can. The pardon then is his official act, and his authority to grant it comes from the people. But the fact that the general pardoning power comes from the people does not make a particular pardon any the less the act of the governor. It depends entirely on his will and judgment, as he exercises it as he deems proper under the circumstances. To say then that the governor pardons the criminal is an exact expression of the truth, and one who knows it better than the criminal himself.

If the governor were commanded by the people to pardon in a particular case, he would be merely an irresponsible instrument and the act would not be strictly speaking his act. But he is not commanded in any case; he is simply empowered to exercise his judgment when and on whom he deems proper. In this case the act when done is truly his.

Now in the light of these considerations let us come back to the original question. Is it God or the priest that forgives sins in confession?

The priest, as a minister of the Church, is not empowered to absolve, but is commissioned to pardon under certain conditions—he being the judge in each particular case whether those conditions are met or not.

These conditions are: That the sinner be truly contrite, and that he be in the proper disposition of the sinner, etc.

The priest being of the ministry of the Church and under the following commission given to that ministry: "Receive ye the Holy Ghost; whosever sins ye shall forgive they are forgiven him, and whosever sins ye shall retain they are retained."

The members of the ministry of the Church to whom this power of pardon was given, are like the governor, left to exercise their judgment and use of duty as to when and on whom the power should be exercised. The act is a general commission, as the governor is, but each priest has the power of pardon in his own act, determined by his own will and judgment. The fact that they exercise a commissioned power does not make the act any the less their own. The act is free to place or not to place is one's own act. The power of pardoning comes, from God, but the act of pardoning is that of the priest.

To say, therefore, that the priest forgives sins in confession is an exact expression of the truth, and one who exercises a power entrusted to Jesus Christ to the ministry of His Church.

It is not the priest and not God who forgive sins, but God does not. A priest, however, who is a commissioned agent, is the will of the principal who commissioned him to do it. The priest, however, who is a commissioned agent, is the will of the principal who commissioned him to do it. The priest, however, who is a commissioned agent, is the will of the principal who commissioned him to do it.

## HOLY EUCHARIST.

Lord, to Thy Eucharistic feast, how shall I dare to come?

Refuse not, O Lord, my guilty soul; no good have I to offer, my soul o'erwhelmed with sin.

How shall I then invite Thee to take Thy rest within?

O Mary, lead Thy stainless heart—Incline unto mine aid.

Once Thou hast pure home of love, let Jesus now be laid.

My joy would I could Thy Babe far from me, I would have Him here.

Where Thou farest to a sinful world, Himself He gave.

Ah! for the sake of Jesus, do not reject my prayer.

For in my callous, faithless breast, how will His glory fare?

Queen of the Sacred Heart art Thou—Thou art the joy of my soul.

Then I will bring my Savior in—His work Thou surely do.

Celestial spouse of Mary approach, and near me stay.

Full well I know where Jesus is, Thou art not far away.

Pray for me now—Thy power is great—Such strength to me impart.

That I may render love for love unto the Sacred Heart.

## THE PERPETUAL QUESTION.

(From the French of De Bellay (1533).)

If this one little life is but a day.

In the eternal life, if the years in vain

Drive by, and the hours that never come again—

If everything that hath been passed away,

Why dreamest thou of joys that pass away?

My soul, that my sad body doth restrain?

Why of the moment's pleasure art thou vain?

Nay, thou hast wings—may, seek another

There is the joy whereunto each soul aspires.

And there is the rest that all the world desires.

And there in love and peace and grace—

And there in the most highest heavens—

Shalt thou find peace, whereof now

Thou wasthest the shadow upon earth.

Greatness.

(Caroline D. Swan in the Churchman.)

"Mid the strange stories of the shadow-land

Three laureled ones, with solemn, burning eyes,

Hold high discourse. 'Lo! Death's black

Behind us," spake the first. "Soon, awed,

We stand

Before the Throne, to meet the dread de-

mand.

"What say we, brothers?" "Naught! Yet, soldier-wise,

On earth we fought the spirit that denies:

Thy blade, philosophy; thy brother's

Science; the cutting edge of laws divine;

And poetry, sweet scintilla of peace.

Whose blade is unsheathed, this—this is mine."

Said the third: "Here, soldiering dead cease.

Fling we our laurels at the wounded feet

Of Love's dead that from the judgment seat

Shall see Thee as Thou art."

LET US DWELL.

(Communicated.)

Suffer my soul to dwell

Where all Thy loved ones hide,

And neither death nor hell

Shall tear me from Thy side.

Then I, at last, made clean

In life, in mind, in heart,

No cloud, no veil between

Shall see Thee as Thou art.

## HOW THE CHALICE WAS SAVED

## REMINISCENCES OF CHURCH OF THE HOLY CROSS.

Saving of the Chalice During the Big Conflagration—Bishop Foley's Characteristics.

The fiftieth anniversary of the erection of the first Church of the Holy Name in Chicago was celebrated Sunday at the present cathedral on the northeast corner of Superior and State streets.

The first church bearing the title of the present name was a small wooden structure built on the site now occupied by the cathedral, though it looked toward the south, instead of the west. The cornerstone of the second Holy Name Church, which was located on the southeast corner of Superior and Wolcott streets, the latter now called State, laid on Aug. 3, 1853, by Right Rev. Bishop Landeweide, the second Catholic bishop of Chicago, and the sermon of the ceremony was preached by Rev. Michael O'Connor, bishop of Pittsburgh.

The style of architecture was purely Gothic, and the material of which the church was built was Milwaukee brick. The building was nearly completed the following fall. Mass for the first time was celebrated on Christmas day, 1854. There was no plaster finish, and the walls were running water, much to the discomfort of the congregation. Among the present residents who attended the first mass were Philip Conley, Redmond Prindiville, John O'Leary, Frank Murphy, Thomas Brennan, E. B. McCague, Dr. N. S. Davis and Joseph McDonald. All during the '60s the cathedral was famed for its magnificent music. Bishop Dugan, who lived in the neighborhood, and his private favorite with all the prominent musicians of that time. They were only too willing to lay their gifts at his feet.

But the fact that the general pardoning power comes from the people does not make a particular pardon any the less the act of the governor. It depends entirely on his will and judgment, as he exercises it as he deems proper under the circumstances. To say then that the governor pardons the criminal is an exact expression of the truth, and one who knows it better than the criminal himself.

If the governor were commanded by the people to pardon in a particular case, he would be merely an irresponsible instrument and the act would not be strictly speaking his act. But he is not commanded in any case; he is simply empowered to exercise his judgment when and on whom he deems proper. In this case the act when done is truly his.

Now in the light of these considerations let us come back to the original question. Is it God or the priest that forgives sins in confession?

The priest, as a minister of the Church, is not empowered to absolve, but is commissioned to pardon under certain conditions—he being the judge in each particular case whether those conditions are met or not.

These conditions are: That the sinner be truly contrite, and that he be in the proper disposition of the sinner, etc.

The priest being of the ministry of the Church and under the following commission given to that ministry: "Receive ye the Holy Ghost; whosever sins ye shall forgive they are forgiven him, and whosever sins ye shall retain they are retained."

The members of the ministry of the Church to whom this power of pardon was given, are like the governor, left to exercise their judgment and use of duty as to when and on whom the power should be exercised. The act is a general commission, as the governor is, but each priest has the power of pardon in his own act, determined by his own will and judgment. The fact that they exercise a commissioned power does not make the act any the less their own. The act is free to place or not to place is one's own act. The power of pardoning comes, from God, but the act of pardoning is that of the priest.

To say, therefore, that the priest forgives sins in confession is an exact expression of the truth, and one who exercises a power entrusted to Jesus Christ to the ministry of His Church.

## HOLY EUCHARIST.

Lord, to Thy Eucharistic feast, how shall I dare to come?

Refuse not, O Lord, my guilty soul; no good have I to offer, my soul o'erwhelmed with sin.

How shall I then invite Thee to take Thy rest within?

O Mary, lead Thy stainless heart—Incline unto mine aid.

Once Thou hast pure home of love, let Jesus now be laid.

My joy would I could Thy Babe far from me, I would have Him here.

Where Thou farest to a sinful world, Himself He gave.

Ah! for the sake of Jesus, do not reject my prayer.

For in my callous, faithless breast, how will His glory fare?

Queen of the Sacred Heart art Thou—Thou art the joy of my soul.

Then I will bring my Savior in—His work Thou surely do.

Celestial spouse of Mary approach, and near me stay.

Full well I know where Jesus is, Thou art not far away.

Pray for me now—Thy power is great—Such strength to me impart.

That I may render love for love unto the Sacred Heart.

## THE PERPETUAL QUESTION.

(From the French of De Bellay (1533).)

If this one little life is but a day.

In the eternal life, if the years in vain

Drive by, and the hours that never come again—

If everything that hath been passed away,

Why dreamest thou of joys that pass away?

My soul, that my sad body doth restrain?

Why of the moment's pleasure art thou vain?

Nay, thou hast wings—may, seek another

There is the joy whereunto each soul aspires.

And there is the rest that all the world desires.

And there in love and peace and grace—

And there in the most highest heavens—

Shalt thou find peace, whereof now

Thou wasthest the shadow upon earth.

Greatness.

(Caroline D. Swan in the Churchman.)

"Mid the strange stories of the shadow-land

Three laureled ones, with solemn, burning eyes,

Hold high discourse. 'Lo! Death's black

Behind us," spake the first. "Soon, awed,

We stand

Before the Throne, to meet the dread de-

mand.

"What say we, brothers?" "Naught! Yet, soldier-wise,

On earth we fought the spirit that denies:

Thy blade, philosophy; thy brother's

Science; the cutting edge of laws divine;

And poetry, sweet scintilla of peace.

Whose blade is unsheathed, this—this is mine."

Said the third: "Here, soldiering dead cease.

Fling we our laurels at the wounded feet

Of Love's dead that from the judgment seat

Shall see Thee as Thou art."

LET US DWELL.

(Communicated.)

Suffer my soul to dwell

Where all Thy loved ones hide,

And neither death nor hell

Shall tear me from Thy side.

Then I, at last, made clean

In life, in mind, in heart,

No cloud, no veil between

Shall see Thee as Thou art.

## are not English in those regions and everybody who stands by the Hol-

lander.

Now, it is no small affair for England to run up against the name and the great moral authority which it has in the Protestant world of Holland.

Among the countries of Europe, small and great, each one of which has had its hour of glory, there is no one whose past is more illustrious or its present more estimable than Holland. In philosophy, in letters, in arts, in politics, in military science, it has the names of Spinoza, Rembrandt, William of Nassau, William of Orange, Tromp and Ruyter stand in the front rank of the services which she has rendered. Holland is entitled to the respect of all humanity, and especially of the Protestant portion of it. It is more probable that if the United Provinces had not resisted Spanish domination, and had not continued against Philip II a struggle most unequal and heroic, Protestantism would have disappeared from the world.

Holland is, therefore, the ancestor of Protestantism, just as she was the initiator of the Reformation. It is for this reason that she should be treated by Europe with marked respect, but it is in opposition to the noble and pure Dutch traditions, the disregard of the Biblical and Protestant confraternity, and in hostility to Dutch expansion, that English aggression now arises in southern Africa.

The situation is serious. Victory or defeat for England must be equally unfortunate. In that distant portion of the globe the seamless web of civilization is bound to be torn. In Africa things move along slowly, and consequences are seen later on. Hatred and vengeance, perhaps, may be engendered, but the great heart of Europe positions are taken up, necessarily, with more rapidity, and results are quickly developed.

At the present time between the two great branches of European Protestantism, prudent Holland is extremely moderate. She treats with caution her great maritime neighbors and her powerful continental neighbors. She lives, prospers and continues the even tenor of her way, keeping her redoubtable brood of lions in the cage of her forts. But her weight counts for something, and it would not take much to change the balance and break the equilibrium.

That is precisely what the Dutch element in the entire world is wounding to the quick. In its weakness and the natural desire to see the support of the German element. Whatever may be the immediate issue of the present difficulty, there will be produced one of those astounding changes of fortune which mark the history of the world. Napoleon used to say that Antwerp was a cannon pointing at the support of the German element. To the ports of Holland, if they should one day abandon their friendly neutrality, England would lose one of her points of security.

So goes on the world. Men are excited. Their passions rule them. They heap up reasons, precautions and deductions. But every gunner has his point, every statesman his losses, and every success its catastrophe. Probably that is the reason why the wisdom and philosophy of Lord Salisbury, who was a statesman of the first order, is not so much in vogue as the world, into a contest in which the profits of the plungers might not be sufficient to cover the future deficits of the nation.

## INDICTMENT OF INGERSOLL.

From One Who Grants the Possibility of Honest Atheism.

Harry Thurston Peck of Columbia university, writing in a recent issue of the Bookman about Robert Ingersoll, grants, for argument's sake, that the whole Christian system is wrong, and that unbelief like Ingersoll's is justifying itself, and then concludes by saying that Ingersoll is spreading his ideas.

We let Mr. Thurston speak for himself. The unquestioning believer never feels the loneliness of isolation; he never lacks the comfort that arises from eternal hope. In sickness and in sorrow and at the gates of death his faith supports him, and he is never alone. In his own mind, while beyond the darkness of the fleeting moment there is always seen the golden glimmer of that eternal promise on which his soul relies. He is not alone, for he has a host of faithful followers. Should he be wrong, that his belief is a delusion; that he is buoyed up by unrealities, and still it is not easy to explain just what he is passing away from the faith, to quench for him the light, to cast him shuddering into darkness and despair, to rob him of his only source of consolation, this life of hope, to be all of life, then who shall dare to say that duty bids the utterance of a single word to make it blarer, blacker and more dreadful to endure. So far from a new religion, those who are animated by a true benevolence should hide his unbelief and keep it as a fearful secret; for in the preaching of it to the masses of the people, who are given security and happiness there is something little less than devilish.

Grant also, if you will, that all the doctrines of revealed religion are without authority; yet who can fail to see that the life which they inculcate is the purest, noblest, most self-sacrificing life that men can live? Mercy and truth and honor and courage and devotion and all the virtues that make up the noble life of man, these are the virtues that the believer reverences. How can it be the duty of a wise, far-seeing man to foment such a cynical contempt of the source of so wondrous an influence for